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LITZMANNSTADT



OUR ORGANIZATION

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The AMERICAN ISRAEL NUMISMATIC ASSOCIATION is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaica Numismatica. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of the State of New York.

As an educational organization, the primary responsibility is the development of programs, publications, meeting and other activities which will bring news, history, technical, social and related background to the study of numismatics. Membership is open to all men and women of goodwill and to clubs who share the common goals of the Association.

The Association is the publisher of THE SHEKEL, a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits or accepts advertising, paid or unpaid. Its views are the views and opinions of the writers and the pages and columns are open to all who submit material deemed by the editors to be of interest to the members.

The Association sponsors such major cultural/social/numismatic events as an annual Study Tour of Israel, national and regional conventions and such other activities and enterprises which will benefit the members.

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**PHOTOGRAPHY BY
HENRY KRAMARZ**



THE PRESIDENT'S MESSAGE

by MOE WEINSCHTEL

The wide scope and range of Presidential activities was something that I did not anticipate prior to taking office. In addition to the Greater New York Conventions that we run, I found it mandatory to attend many other conventions and meetings.

These visits, give me the opportunity to meet with members from all over the country. The input that I get enables me to check the pulse of our organization, and I get additional information when I visit with INS Clubs and attend their functions. We try to resolve any complaints and/or problems.

Our relationship with Israel Gov't Coins and Medals Corp. has been excellent and their cooperation has been superb. We gained almost 200 members through the recent I.G.C.A.M.C. mailing. I want to welcome all the new and renewal members and urge you to take advantage of the many fine benefits available to you. One of the best, is the opportunity to join a local INS club. The exchange of knowledge, the camaraderie and the social aspects, make Club membership very rewarding. A listing of clubs, where they meet and the key person to contact will be published again in Donna Sims' "Club Bulletin". If there is no club in your area and you are interested in forming one, please let us know and we will assist in every possible way.

A panel of top numismatists is assembling a group of Israel coins, to be voted upon by the membership, for "Best Coin" of recent Israel Issues. Various criteria will be used for a final evaluation, such as: artistry, design, striking, motif, etc. WATCH FOR THE BALLOTS! You, the Members, will be the deciding judges.

SHALOM,

Moe 2

Poe's "Graceful Medallions of the Hebrews"

By Peter S. Horvitz

Edgar Allan Poe, the haunted giant of American literature, sprinkled his tales with mysterious allusions that are often as puzzling as his plots. But just as his plots are often resolved through careful reasoning, so these allusions have often proven to be exact references to specific facts. One such allusion is of special interest to Jewish numismatics and, as far as I have been able to determine, has never been satisfactorily explained.

The second and third paragraphs of Poe's tale "Ligeia" are taken up with a lengthy description of the central figure, Lady Ligeia. In this description, detail by detail of her figure and face, Poe is careful to emphasize the strangeness of Ligeia's beauty. "'There is no exquisite beauty,' says Bacon, Lord Verulam, speaking truly of all the forms and genera of beauty, 'without some strangeness in the proportion.' Yet, although I saw that the features of Ligeia were not of a classic regularity — although I perceived that her loveliness was indeed 'exquisite,' and felt that there was much of 'strangeness' pervading it, yet I have tried in vain to detect the irregularity and to trace home my own perception of 'the strange.'" Her beauty "was the radiance of an opium-dream." Poe goes on to discuss at length her mouth, her hair, and her eyes.

But it is the description of Ligeia's nose which alone interests us here. "I looked at the delicate outlines of the nose — and nowhere but in the graceful medallions of the

Hebrews had I beheld a similar perfection. There were the same luxurious smoothness of surface, the same scarcely perceptible tendency to the aquiline, the same harmoniously curved nostrils speaking the free spirit."

The comments on this passage by Thomas O. Mabbott, equally distinguished as a Poe scholar and as a numismatist, are of special interest. At one point Mabbott speculates that "the hero's ignorance of Ligeia's family name means she was Jewish."¹ On the present passage he states, "The Hebrew medallions must be Jewish shekels, for in Poe's day larger ancient coins were still called medallions. Poe apparently did not know that they do not bear portraits, though the outlines of the designs are distinct."¹

Somehow, despite Mabbott's expertise, his explanation of the passage is not at all satisfactory. Either Poe knew absolutely nothing about "medallions of the Hebrews," in which case the description is mere fantasy, or he had a particular medal or coin in mind which "he had either seen or seen in a picture."

Now if we assume that Poe's description is not a fantasy, then what did he have in mind?

I think Mabbott went astray when he assumed that Poe's statement implied any antiquity for his "medallions." To the contrary, Poe says nothing about their being old, antique, ancient, or of yore, all favorite words of his. If the line at the beginning of the third paragraph referring to "models in the remotely



THE STYLE IS SO MYSTICAL, IT HAS BEEN TRANSLATED IN SEVERAL DIFFERENT WAYS. TRANSLATED BY LOUIS LOWE 'BY THE DECREE OF HIM WHO IS THE GUIDE OF THE UNIVERSE, BLESSED BE HE, BY HIS ETERNAL WILL. WHEN ALL JUSTICE CEASED AND CONSIDERATION FAILED, I BEHELD THE LENGTH OF THAT PERIOD REACHING THE APPOINTED END OF EXILE; BUT REFLECTING ON THE WAYS OF PROVIDENCE, AS BY ELI ROMI, THE SPIRITUAL TRACES OF THEM YET REMAIN. (THEN) I REJOICE AND I FULLY HOPE IN THE REDEMPTION O ETERNAL, OMNIPOTENT GOD WHO ART GREAT AND FORGIVING"

antique" does in some way refer back to the preceding passage, it could just as well refer to the antiquity of the Hebrews as to that of their medallions. If we put aside the question of ancient shekels, then a number of medallions struck before the date of Poe's writing spring up as possibilities.

Among such medallions that Poe could have had in mind is the famous Beer medal of 1503 or 1497. It is true that the head on this medallion is male, but Poe may have been misled by the long hair. Certainly the fine nose and smooth texture of certain casts correspond closely to Poe's description. The Gracia Nasi medal of 1558 is another possibility. There also exist a number of Biblical medals, not of Jewish origin, but with Hebrew inscriptions. Poe could have easily had such medals in mind, not realizing their origin.

It is true that we can not point to an exact medal that Poe had in

mind, but the area of inquiry is broadened beyond non-existent ancient coins. To resolve the question it would be necessary to determine the publication of pictures of the possible candidates in ways that would have been accessible to Poe, or the existence of real examples that he might have had access to.

Even if this question is never resolved, the beauty of Poe's words, "Nowhere but in the graceful medallions of the Hebrews had I beheld a similar perfection" and the rest of his marvelous description culminating in "the same harmoniously curved nostrils, speaking the free spirit," mark this as one of the truly important aesthetic evocations of Jewish numismatics.

Footnote

¹Selected Poetry and Prose of Edgar Allan Poe, ed. T. O. Mabbott (New York, 1953), p. 418.

GRACIA
NASI
MEDAL



An Early American "Israelite" Medal

By Peter S. Horvitz

Of all the medals listed in C. Wyllys Betts's standard catalog of early American medals,¹ only a single one takes cognizance of the existence of the Jewish people, whether as Jews, Hebrews, or Israelites. The medal in question is Betts 526.

This medal was struck in 1770 to mark the death of George Whitefield (1714-1770), a famous Methodist preacher of English birth, at Newburyport, Massachusetts.

Among the many achievements of Whitefield's life, I will mention only one. While visiting Philadelphia in 1740, Whitefield established a charity school. This school, through the nurturing of Benjamin Franklin and other notables, eventually became the first university in the United States, the University of Pennsylvania. As an alumnus of Penn, I cannot but feel grateful to Whitefield.

This copper medal measures 33 millimeters. On the obverse appears a bust of Whitefield facing three-quarters to the right. Whitefield is wearing a wig and the bands and robes of an Anglican clergyman. Around is the inscription REVD. GEORGE WHITEFIELD. The reverse shows a figure of Faith, standing on the right side, supporting a cross and leaning on a tomb, surmounted by an urn and on which is inscribed DIED 30 SEP. 1770 AET 56. Behind Faith is a scroll reading BY GRACE and ARE YE SAVED. Around is the inscription AN ISRAELITE INDEED, A GOOD SOLDIER OF JESUS CHRIST.

The word "Israelite" here is obviously used only in its secondary sense of a good Christian.

In no sense can this medal be considered a "Jewish" medal, but as the only early American medal with the word "Israel" on it, it can not help but be of interest to members of the American Israel Numismatic Association



¹American Colonial History Illustrated by Contemporary Medals, rev. by Leonard H. Finn (Boston, 1972.)

CHRONOLOGY OF The Palestine Currency Board World War II nickel shortages BY JACK H. FISHER, N.L.G.

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World War II resulted in the main activities of the Palestine economy to be directed to the war effort and to supply the military and civilian requirements on a local effort basis with less reliance on imports. Industrial production reached the highest productivity peak in 1942-1943 achieved to that time in Palestine. A critical shortage of manpower existed at the end of 1942 and in the early part of 1943 as a result of the high level of demands and expenditures by the British Armed Forces in Palestine. These Armed Forces demands for industrial production resulted in an industrial boom in Palestine and even civilian construction was at a minimum as a result of almost all construction effort and capacity directed to the needs of the Armed Forces.

It was necessary in 1942-1943 to produce all possible agricultural products, and frantic efforts to increase agricultural gross products in all areas was a result of less dependency on imports and almost total dependency on locally grown products. This intensity of agricultural production was insufficient to counteract the continued decline of import of certain essential foods.

The above factors and the high level of income of the Palestinian public resulted in increase in the inflationary trend in prices for all consumer goods, agricultural products and services. The Palestine Government imposed stringent control measures to attempt to curtail this inflationary trend, but in spite of these controls in the 1942-1943 fiscal year wholesale prices advanced by 22% and retail prices advanced by 13%.

The total value of Palestine Currency Board currency in circulation on March 31, 1943 was Palestine Pounds 26,487,674.500. This was Palestine Pounds 12,271,039.500 more than the total currency in circulation as of March 31, 1942, and approximately 18,000,000 more Palestine Pounds in circulation than the amount on March 31, 1940 at which time the total currency in circulation was only Palestine Pounds 8,541,635. The currency supply problems and the requirements of the Palestine Currency Board to meet these tremendous needs for currency caused much astute day by day planning with a constant watchful eye on the entire Palestine economy. Public confidence in the Banks was excellent during this 1942-1943 period and bank deposits grew to a total of Palestine Pounds 36,793,827, which was an increase of more than 50% in bank deposits over the previous year. The problems of the Palestine Currency Board would have been even greater had the general public during this year feared bank reliability with preference for currency as existed in prior years, which could have resulted in even greater demands for currency from the Board.

The Palestine Currency Board in the period of April and May 1942 encountered difficulty in meeting its needs for 5 mil, 10 mil and 20 mil coins due to necessity of obtaining release of nickel required in the manufacture of these coins. Nickel was in short supply in England due to its use in the manufacture of munitions, and the Palestine Currency Board finally decided to change the composition of the 5, 10 and 20 mil coins from cupro-nickel to bronze. There was some minor resistance to this change of composition under claim that confusion would result in the use of bronze 5, 10 and 20 mil coins with the 1 and 2 mil bronze coins already in circulation. This criticism was met with the practical

argument that the 5, 10 and 20 mil bronze coins were distinguishable from the 1 and 2 mil bronze coins due to the fact that the 5, 10 and 20 mil coins from date of issue had a hole in the center of such coins and the 1 and 2 mil coins had no such hole. The Palestine Currency Board then authorized the manufacture and use of bronze 5, 10 and 20 mil coins, and these new composition bronze coins were readily accepted and used by the Palestine public.

The general financial condition of the Palestine Currency Board on March 31, 1943 set forth that the total assets were Pound Sterling 1,368,340 greater than the total face value of currency in circulation. It was of interest to me as an attorney representing many corporations to learn that the huge and complex operation of the Palestine Currency Board was conducted with a small overhead of salaries and office expense. The total salaries paid by the Board in the year ending March 1943 was Pound Sterling 1,272 18s 3d and office expenses of Pound Sterling 72. It is no great wonder that the Palestine Currency Board made such large annual net profits from its operations after a student of Palestine makes an examination of its low maintained overhead. The Palestine Currency Board voted to pay from its income as of March 31, 1943 the sum of 250,000 Palestine Pounds as contribution to the revenues of the Palestine Government.

The highest previous contribution of the Board to the Palestine Government was 120,000 Palestine Pounds. The Board members decided that the peculiar and exceptional problems in Palestine due to the war made the 250,000 Palestine Pounds contribution justified but Board members commented that the Palestine Government should not expect or depend on such large contributions in the future. The official records set forth that total contributions of the Palestine Currency Board to the revenues of the Palestine Government for the period 1928 — 1943 were 1,410,000 Palestine Pounds.

The official records of coins and notes in circulation during the 1942 and 1943 period are set forth as follows in Palestine Pounds for comparison, analysis and information purposes.

	March 31 1942	March 31 1943
<hr/>		
COINS		
Bronze — 1 Mil	10,628	12,708
2 Mils	6,004	7,784
Nickel or Bronze — 5 Mils	38,200	45,620
10 Mils	64,000	80,640
20 Mils	38,720	48,500
Silver — 50 Mils	410,881	586,281
100 Mils	519,287	655,087
	<hr/>	<hr/>
TOTAL COINS	1,087,720	1,436,620
<hr/>		
NOTES		
500 Mils	705,698	1,125,205.500
1 Palestine Pound	5,464,702	9,893,099
5 Palestine Pounds	3,766,665	7,496,760
10 Palestine Pounds	2,603,300	5,687,490
50 Palestine Pounds	575,250	802,400
100 Palestine Pounds	13,300	46,100
TOTAL NOTES	13,128,915	25,051,054.500
	<hr/>	<hr/>
TOTAL COINS AND NOTES	14,216,635	26,487,674.500
	<hr/>	<hr/>



World War II nickel shortages in England caused change of 5, 10, 20 mils coins from cupro-nickel to bronze. Here, specimens of the cupro-nickel 5, 10, 20's are shown, respectively, above the bronze.

Collector's Check List

Denomination	Year	Mintage	Owned	
1 Mil	1927	10,000,000	<input type="checkbox"/>	<input type="checkbox"/>
1 Mil	1935	704,000	<input type="checkbox"/>	<input type="checkbox"/>
1 Mil	1937	1,200,000	<input type="checkbox"/>	<input type="checkbox"/>
1 Mil	1939	3,700,000	<input type="checkbox"/>	<input type="checkbox"/>
1 Mil	1940	396,000	<input type="checkbox"/>	<input type="checkbox"/>
1 Mil	1941	1,920,000	<input type="checkbox"/>	<input type="checkbox"/>
1 Mil	1942	4,480,000	<input type="checkbox"/>	<input type="checkbox"/>
1 Mil	1943	2,880,000	<input type="checkbox"/>	<input type="checkbox"/>
1 Mil	1944	1,440,000	<input type="checkbox"/>	<input type="checkbox"/>
1 Mil	1946	1,632,000	<input type="checkbox"/>	<input type="checkbox"/>
2 Mils	1927	5,000,000	<input type="checkbox"/>	<input type="checkbox"/>
2 Mils	1941	1,600,000	<input type="checkbox"/>	<input type="checkbox"/>
2 Mils	1942	2,400,000	<input type="checkbox"/>	<input type="checkbox"/>
2 Mils	1945	960,000	<input type="checkbox"/>	<input type="checkbox"/>
2 Mils	1946	960,000	<input type="checkbox"/>	<input type="checkbox"/>
5 Mils	1927	10,000,000	<input type="checkbox"/>	<input type="checkbox"/>
5 Mils	1934	500,000	<input type="checkbox"/>	<input type="checkbox"/>
5 Mils	1935	2,700,000	<input type="checkbox"/>	<input type="checkbox"/>
5 Mils	1939	2,000,000	<input type="checkbox"/>	<input type="checkbox"/>
5 Mils	1941	400,000	<input type="checkbox"/>	<input type="checkbox"/>
5 Mils	b1942	2,700,000	<input type="checkbox"/>	<input type="checkbox"/>
5 Mils	b1944	1,000,000	<input type="checkbox"/>	<input type="checkbox"/>
5 Mils	1946	1,000,000	<input type="checkbox"/>	<input type="checkbox"/>
10 Mils	1927	5,000,000	<input type="checkbox"/>	<input type="checkbox"/>
10 Mils	1933	500,000	<input type="checkbox"/>	<input type="checkbox"/>
10 Mils	1934	500,000	<input type="checkbox"/>	<input type="checkbox"/>
10 Mils	1935	1,150,000	<input type="checkbox"/>	<input type="checkbox"/>
10 Mils	1937	750,000	<input type="checkbox"/>	<input type="checkbox"/>
10 Mils	1939	1,000,000	<input type="checkbox"/>	<input type="checkbox"/>
10 Mils	1940	1,500,000	<input type="checkbox"/>	<input type="checkbox"/>
10 Mils	1941	400,000	<input type="checkbox"/>	<input type="checkbox"/>
10 Mils	1942	600,000	<input type="checkbox"/>	<input type="checkbox"/>

Denomination	Year	Mintage	Owned	
10 Mils	b1942	1,000,000	<input type="checkbox"/>	<input type="checkbox"/>
10 Mils	b1943	1,000,000	<input type="checkbox"/>	<input type="checkbox"/>
10 Mils	1946	1,000,000	<input type="checkbox"/>	<input type="checkbox"/>
20 Mils	1927	1,500,000	<input type="checkbox"/>	<input type="checkbox"/>
20 Mils	1933	250,000	<input type="checkbox"/>	<input type="checkbox"/>
20 Mils	1934	125,000	<input type="checkbox"/>	<input type="checkbox"/>
20 Mils	1935	575,000	<input type="checkbox"/>	<input type="checkbox"/>
20 Mils	1940	200,000	<input type="checkbox"/>	<input type="checkbox"/>
20 Mils	1941	100,000	<input type="checkbox"/>	<input type="checkbox"/>
20 Mils	b1942	1,100,000	<input type="checkbox"/>	<input type="checkbox"/>
20 Mils	b1944	1,000,000	<input type="checkbox"/>	<input type="checkbox"/>
50 Mils	1927	8,000,000	<input type="checkbox"/>	<input type="checkbox"/>
50 Mils	1931	500,000	<input type="checkbox"/>	<input type="checkbox"/>
50 Mils	1933	1,000,000	<input type="checkbox"/>	<input type="checkbox"/>
50 Mils	1934	398,861	<input type="checkbox"/>	<input type="checkbox"/>
50 Mils	1935	5,600,000	<input type="checkbox"/>	<input type="checkbox"/>
50 Mils	1939	3,000,000	<input type="checkbox"/>	<input type="checkbox"/>
50 Mils	1940	2,000,000	<input type="checkbox"/>	<input type="checkbox"/>
50 Mils	1942	5,000,000	<input type="checkbox"/>	<input type="checkbox"/>
100 Mils	1927	2,000,000	<input type="checkbox"/>	<input type="checkbox"/>
100 Mils	1931	250,000	<input type="checkbox"/>	<input type="checkbox"/>
100 Mils	1933	500,000	<input type="checkbox"/>	<input type="checkbox"/>
100 Mils	1934	200,000	<input type="checkbox"/>	<input type="checkbox"/>
100 Mils	1935	2,850,000	<input type="checkbox"/>	<input type="checkbox"/>
100 Mils	1939	1,500,000	<input type="checkbox"/>	<input type="checkbox"/>
100 Mils	1940	1,000,000	<input type="checkbox"/>	<input type="checkbox"/>
100 Mils	1942	2,500,000	<input type="checkbox"/>	<input type="checkbox"/>
1 Mil	1947	2,880,000*	<input type="checkbox"/>	<input type="checkbox"/>
2 Mils	1947	480,000*	<input type="checkbox"/>	<input type="checkbox"/>
5 Mils	1947	1,000,000*	<input type="checkbox"/>	<input type="checkbox"/>
10 Mils	1947	1,000,000*	<input type="checkbox"/>	<input type="checkbox"/>

* Minted but not issued.

b = bronze

The ALEPH BETH Page

...Dedicated to the Beginner

by Edward Janis

Q. I thought that Ed Schuman's article on "The Lamps of Hanukka" was most informative on the Hanukka lamps on the commemorative Hanukka issues. The first issue in 1958 had a lamp. The next with a candelabrum was the fifth coin, the Italian Lamp in 1962. Why were there no candle-holding lamps shown on the coins between the first and the fifth issues?

T.G., PITTSBURGH

A. It is true that the 1958 Hanukka coin did have a large ornamental candlestick having seven branches. This is a Menora. This symbol appeared on the rare coin of Mattathias Antigonus, the last Hasmonean king circa 37 B.C.E., 128 years after The Miracle of the Oil. This seven branched Menora, adopted as the state symbol of Israel is not directly associated to modern Hanukka lore. The oil lamps identified with Hanukka contain eight wells for oil or candles and usually a place for a candle used to light the others (a shammos). The theme of the first Hanukka coin was "Law is Light". The second Hanukka coin was issued for The Jubilee of the collective settlement of Degania. The third Hanukka coin celebrated the Centenary of the birth of Henrietta Szold, pioneer without peer in the establishment of medical services in Israel, founder of Hadassah and leader of Youth Aliya. The fourth Hanukka coin featured Elazar killing a Selucid elephant in battle at a cost of his life and exemplifying the courage of the Maccabees in their fight to regain religious freedom. Note that up to this period, the Bank of Israel celebrated the Hanukka festival with the commemoration of an event or an ideal. It did not portray an object of art such as the Hanukkiya (plural Hanukkiyat) from Italy, North Africa, Russia, Holland and even the United States.

In the first few years, the flyers announcing the new issues put out by IGCAM for the Bank Israel called the 1958 Chanuka coin (you know, I like Chanuka better than Hanukka which you and E.S. used and I will continue using it; both are correct) called the issue "the second State Commemorative Coin": the first being the 1958 5 IL. In

1960, Degania "is called" the fourth State Commemorative Coin, being the Second Chanuka Festival Coin". So as you see, Ed Schuman was right in stating that the "lamp series starts with the Hanukka issue of 1962".

Ed Schuman's article evoked other interesting questions. I thought that you would like these also.

Did the Israel Government make an error in having two coins the Degania and the Szold, both Hanukka coins dated 1960?

F.H. TROY, N.Y.

The coins are issued in accordance to the Hebrew calendar 5720 and 5721 respectively and not by the Gregorian calendar; the calendar in general use with the current year of 1990. Without going into the workings of the Hebrew calendar with its lunar months, Chanuka in the year 1960, without a luach (calendar) fell, in my opinion, in January and again in late November or December.

Q. A friend of mine told me that his daughter's Chanukiya was not kosher. I did not wish to show that I did not know what he was talking about so I just smiled. How could a Chanuka lamp stand for candles be not kosher? P.S. Please omit my name and city. My friend is also a member of AINA and he reads your column to.

A. To tell you the truth, until five years ago, I too did not know a kosher from a non-kosher Chanukiya. At an art show, my wife and I were admiring a group of Chasidic dancers, each with a place (in a hand, in a hat etc.) for a candle--a beautiful bronze casting. Such activity and such a gorgeous Chanukiyat. To my left, a gentleman wearing a yarmulka said, "Not kosher". "Why not?", I asked. He told me that each candle was as important as the day before and the day after so that all the eight candles must be of the same height and same level and burn for the same period. A candle in the hat was higher than a candle in the hand even if both candles were the same size so therefor this group although a beautiful piece of art was not kosher for the lighting of Chanuka candles.

Historical Sites In The Holy Land

Coin Series

by Edward Schuman

The land of Israel, the Holy Land, abound with historical sites. This cradle of civilization has lain for ages like a beautiful slave in the market-place. All of the great powers of antiquity, Assyria, Persia, Greece, Rome, Egypt and Arabia, have in turn possessed it; and billows of destructive conquest have rolled over it like tidal waves, wrecking its architectural glories, and sweeping much of its historic splendor into oblivion.

Association with the past, therefore is very important in Israel. Without that charm, much would be lost. Invoke the aid of memory and imagination here, and its once fertile plains will be adorned with splendid cities, while over its historic landscapes will be hung a veil of romance. Summon from its hills the echoes of the past, and every stone will seem a monument, and every ruined wall a page in history. This is the theme of a continuing series of legal tender commemorative coins "Historical Sites in the Holy Land" which originated in 1982.

QUMRAN – 1982. The Dead Sea Scrolls were discovered in 1947 at Qumran, a site to the north-west of the Dead Sea, about 15 miles east of Jerusalem.

Found by chance, these manuscripts constitute the most important archaeological discovery ever made in the Land of Israel, and indeed one of the most important of this kind in the world. The Scrolls belonged to the Essenes, one of the three main Jewish sects existing at that time. An extreme faction of the Essene sect founded a settlement at Qumran, a desolate desert site. During two hundred years they led a monastic-style life there – the first community of the kind in the western world, they lived in expectation of the great apocalyptic event the "War of the End of Days". In 66 C.E. they joined the first Jewish Revolt against the Romans (convinced that this was the war that they had foreseen); the Qumran settlement was completely destroyed and the sect disappeared.

Remnants of all the books of the Bible, apart from the Book of Esther, were found at Qumran – in all totalling about 200 scrolls. Prior to this discovery, the most ancient known Biblical texts in Hebrew went back a thousand years or so. The manuscripts now in our possession go back two thousand years or more.

Most of the other Scrolls concern the sect, how it was organized, its laws, commentaries on the Laws of Moses, Apocalyptic writings etc.

The Essene sect, to which the Qumran community belonged, has left very little trace in Judaism, but its influence on Christianity was considerable. Several social principles were common to both Jesus of Nazareth and the Essenes, specifically the positive value of poverty. The influence is most evident in the writings of Paul and John the Evangelist, both in the style and in important theological principles such as belief in predestination, the concept of free will, the dualism of light and darkness, truth and falsehood, etc.

Following the Qumran discovery a feverish search for other manuscripts was conducted in the surrounding area and ancient documents were discovered at six other sites. More ancient than the Qumran Scrolls are those of Wadi Dalyeh (which date from the time of Alexander the Great). More recent manuscripts have been discovered at Masada (dating from the first Revolt against the Romans in 70 C.E.); in the caves of Murabba'at and at Nahal Hever (dating from the second Revolt against the Romans in 135 C.E.); and at Khirbat Mird Monastery (from the 18th century C.E.).

The Qumran find and the subsequent discoveries have greatly enriched our knowledge of ancient times.

Description of the Coins

Obverse: The Hever cliffs, with the caves where the Scrolls were discovered. The word "Qumran" in Hebrew and English, on a background of ancient script from the Scrolls.



HERODION – 1983. Herod, a Jew of Edomite origin, reigned as king of Eretz Israel, under Roman patronage, for 33 years (from 37 B.C.E. until 4 B.C.E.).

He excelled in organizing and developing his kingdom, and carried out numerous building projects both within his country and outside it, including the Temple in Jerusalem, the port-city of Caesarea, fortresses such as Masada and Cypros, as well as theaters and hippodromes — all of which earned him the well-deserved title of "The Builder King".

Herodion is the only palace, however, that actually immortalizes Herod's name. It commemorates Herod's decisive battle there against the last Hasmonean (Maccabean) king, whom Herod faced with great courage, almost perishing in the combat. Herod designated it as the appropriate location for his own burial tomb, and built an impregnable fortress here, as a refuge from his many enemies. Herodion, at the edge of the Judean Desert, east of Bethlehem (and about 8 miles south of Jerusalem), was used mainly as the king's summer residence — a truly pleasure resort in the middle of the desert, rich in water and lush vegetation in an area otherwise parched for water. Unique in Israel for its size and lavishness, it is the third-largest palace to be discovered in the entire Roman world.

Upper Herodion – Mountain-Fortress and Palace – On the top of a high natural hill, Herod erected a 90-foot-high circular structure. The massive fill of earth and gravel heaped up against its walls created a cone-shaped, artificial mountain. An intimate, exotic and protected palace was then built deep at the center of this "crater", consisting of a specious reception room, the royal quarters, a Roman-style bathhouse, and a courtyard surrounded by columns. Deep water wells were hewn out of the slopes of the mountain-side.

Lower Herodion – At the foot of this mountain, was an enormous palatial city, where another palace, twice as large as the first, stood among magnificent exotic ornamental gardens, storehouses, service buildings, and the seat of the regional administration.

At its very heart, was an immense pool (135 ft. X 210 ft.) and at its center, an island pavilion for entertaining guests, that could be reached only by small sailing-boats. This was also surrounded by an extensive ornamental pleasure-garden, and colonnades. An aqueduct that Herod built ensured water supply from springs near Solomon's Pools. Herod's tomb was certainly nearby (Josephus, 'The Jewish War', I), but its actual location has yet to be discovered.

Herodion after Herod – After Herod's death, and that of his son Archelaos (6 B.C.E.), Herodion was occupied by Roman governors, and was retaken by the Jews during their First Revolt against the Romans (66-73 C.E.). It was one of the last strongholds (together with Machaeros and Masada) to fiercely resist the Romans, and was again taken, by Bar Kokhba and his followers during the Second Revolt (132-135 C.E.). Recently, an extensive network of tunnels hewn out in the depths of the mountain by Bar Kokhba's fighters, was discovered. The last inhabitants of the site were monks and farmers during the Byzantine era (the 5th to the 7th century C.E.). Completely abandoned since that period, Herodion today fascinates archaeologists (who began to excavate in 1962). Many tourists are attracted to this unforgettable, impressive site, with its breathtakingly beautiful location.

Description of the Coins

Obverse: The site of Herodion as seen from an aerial photograph, showing the Judean Desert hills, with the sun overhead. The word "Herodion" in Hebrew and in English.



KIDRON VALLEY – 1984. The Kidron Valley, or the Valley of Jehoshaphat (also called the "Valley of Fire"), forms the gentle slope between the Temple Mount and the City of David (the spot where Jerusalem was first inhabited), and the Mount of Olives. Since Biblical days and the realm of King David, the Kidron Valley has played a major role in Jerusalem's history. Today, the fabulous scenery in and around this valley offers a stunning glimpse of ancient Jerusalem, for the Kidron Valley remains almost totally untouched by modern development. Among the few structures are four sepulchers – the Kidron Valley Monuments.

Dating back to the end of the Second Temple era, the monuments are prized by archaeologists for the study of ancient Jewish burial customs. The Kidron Valley Monuments, hewn into the rocky slopes of the Mount of Olives, are unique in Israel for their architectural composition and for their almost perfectly intact state.

1. **Absalom's Pillar** ("And Absalom erected a pillar for himself." – II Samuel 18:18) is the largest, most imposing and most handsome of the monuments. Rising

20 meters high, Absalom's Pillar (Hebrew — Yad Avshalom) features a stylistic blending of Ionic columns with Doric frieze and Egyptian cornice.

A legend attributes it to Absalom, the son who rebelled against his father, King David.

Because of Absalom's rebellion, pilgrims of the Moslem, Christian, and Jewish faiths became accustomed to throwing stones at the monument in order to express their rage at Absalom's betrayal of his father, the King.

2. *The Cave of Jehoshaphat*, adjoining Absalom's Pillar, is known in the Bible as the future site of the Judgment Against Nations. The cave contains a subterranean network of tombs and an entranceway decorated in the style of Jewish ornamentation of the Second Temple period. It has been thought that the principal chamber was once used as a Christian chapel, possibly the chapel that enclosed the tomb of St. James in the times of the Franks. One discovery therein indicates its use for prayer by Jews; several straps of phylacteries (tfillin) were found in the cave's inner chamber.

3. Some meters further south on the road to Jericho is the *Sons of Hezir Tomb*, also known as the Grotto of St. James. This is the only tomb that can be positively identified, thanks to an ancient inscription preserved on the monument to this day. The tomb features two Doric columns and a Doric frieze with triglyphs, and over the cornice the Hebrew inscription, "The tomb and monument of the priests of the family of Hezir."

4. *The Pyramid of Zecharia* is named after the prophet who, according to Jewish tradition, was murdered on Mount Moriah (II Chronicles 24:21, 22. End of the first century B.C.E.) This tomb is entirely hewn into the rock, considered a remarkable execution — one can still see the holes that supported the ancient scaffolding of the masons. A monolithic monument in the shape of an Egyptian pyramidal chapel, adorned with Ionic columns and half-columns at the sides and square pillars at the corners. Above runs a bare cornice and blunted pyramid. The Pyramid of Zecharia is an impenetrable structure; no entrance has yet been found.

Jews became accustomed to praying before Zecharias' tomb for salvation, especially during periods of persecution, droughts, and other tragedies which befell them for many centuries.

Not only the Jews, but other faiths, also believed that in this place, their prayers would bring forth help and deliverance from their foes.

Description of the Coins

Obverse: Kidron Valley Monuments, stressing Absalom's Tomb. Olive trees allude to the Mt. of Olives (Gethsemane). In the background, the hills of Jerusalem and the Old City walls. The words "Valley of Kidron" in English and Hebrew.



CAPERNAUM — 1985. Israel has an abundance of holy sites. Yet those of significance for both Jews and Christians are rare. *Kefar Nahum (Capernaum)* is one of them.

The remnants of the gorgeous synagogue of Kefar Nahum (Capernaum) are an attraction to Christian pilgrims and Jews alike in search of their ancestral heritage.

Twice (66 and 132 C.E.), the mighty Roman empire tried to crush little Judea, physically and spiritually. Twice the local Jews succeeded in overcoming the blow, hanging on to survival. The Kefar Nahum synagogue located at the site of a still earlier one, was built in the 2nd century, then destroyed by the Romans in the 3rd — only to be subsequently rebuilt in all its ornamental Jewish symbolic splendor.

This was the "secret weapon" wielded by Jewry against attempts at liquidation: the "little Temple", the Jewish community's site of convention, however small, revived the memory of the Temple destroyed. There, values and faith could be preserved. There, the spiritual unity of the people of Israel was victorious over sheer physical strength and paganism.

For Christians, the Capernaum synagogue symbolizes the cradle of their faith. On this spot, among the simple fisherman along the shore of Lake Tiberias, Jesus chose to live and to teach. This was the starting point of Jesus's travels, in this synagogue Jesus the Jew would deliver many sermons.

Seventeen hundred years have since elapsed. The Land of Israel knew conquerors and wars, robbers, earthquakes and exile. The remnants of the Capernaum synagogue (discovered at the beginning of this century) are still there to be seen with the Jewish symbols: the Menorah, the Holy Ark, the Shofar (ram's horn), the Star of David, the seven species and the eternal lights. *A living witness to the victory of the spirit over physical might.* Evidence of possible co-existence between Judaism, the mother faith, and the religions is has bred.

The Capernaum Synagogue was discovered, piecemeal, by archaeological missions at the end of the last and the beginning of the current centuries. Its final unearthing was done by Dr. Orpheli, a Christian archaeologist of Syrian extraction, who worked on the discovery for 25 years. About thirty similar synagogues were set up by the well developed 3rd century Jewish community of Galilee. Only a few have been preserved. At the Capernaum excavations, coins, remnants of pottery and glass, writings in Greek and Aramaic and a human skeleton were dug out.

Description of the Coin

Obverse: A graphic depiction of the archaeological ruins in Caesarea; Capital of a pillar, decorated with a Menorah, from the Jewish Synagogue. The Amphitheater, Crusader Fortress, ancient port and Roman Aqueduct. The word "Caesarea" in Hebrew and Latin characters.



AKKO – 1986. Few places in Israel can compete with Akko in the combination of scenery, human pageantry and historical sites. Settlement of the city began in the Bronze Age. It appears in Babylonian and Egyptian sources, at the beginning of the second millennium BCE, under the name of Akko and it will continue under this name or its derivatives (for example Akka or Acre) throughout history.

Every culture has left its imprint and every age its memorials — from the treacherous murder of Jonathan the Hasmonean in Hellenistic Ptolomais, the invention of glass from the city dunes, the preaching of St. Paul the Apostle, building of the port by the Egyptian Ibn Tuluns, the Crusaders' rule, the building of the walls by the Ottomans, the unsuccessful siege of Napoleon, the Arab strategic center during the War of Independence, until its capitulation to the IDF, settlement by new immigrants, the expansion beyond the ancient walls and the creation of the modern town. A history of over four thousand years of continuous human occupation along the fishermen's coast and the blue waters of the bay.

The city reached its peak under Crusaders' rule (1104-1291), when the port of Akko became the entrance to the kingdom for merchants, Crusaders and naval fleets. The capture of the city by Saladin (1187) brought Jerusalem into Moslem hands. One of the greatest Crusades in history, the Third Crusade, led by Richard the Lionhearted, ensued. The city was besieged and handed over to the Crusader hosts and became the official capital of the kingdom. A Jewish community comprising Jews of different origins, flourished, and important personalities such as R. Samson of Sens and, at the end of his life, Nachmanides, lived therein. Akko was the center and crossroads of worldly importance. All this disappeared with the fall of the city (1291) into the hands of the Mameluks. The city reached a second age of glory when it came under control of a Bedouin Sheikh, who imposed his rule over the Galilee, and set up the town as his capital (18th century). A Jewish community was established and among its outstanding personalities were R. Hayyim Ben Attar and R. Moses Hayyim Luzatto. During the rule of the Sheikh's heir, who was known because of his cruelty by the name of Jezzar (the butcher), the fortifications of the town were renewed, using Crusaders' stones and columns brought in from Ascalon and Caesarea. An aqueduct brought water from Kabri and trade developed in the khans of the town. The Jew, Hayyim Parhi, served as financial advisor to the ruler and the Jewish community benefitted from his standing.

During Turkish rule and afterwards during the British Mandate, the Crusaders' fortress served as a prison where members of the Haganah and other underground organizations were imprisoned and where members of the Irgun were brought to the scaffold. In the War of Independence, the city capitulated to the IDF forces of the Carmeli Division in May 1948.

Description of the coin:

Obverse: Four elements harmoniously integrated. The Bay of Akko enclosed by the city wall. the most famous site in Akko, the so-called "Crypt", Through an arched gate can be seen two giant pillars a *Fleur de Lis*, which was to become the future emblem of the French monarchy.



JERICOH – 1987. One of the most ancient cities in the world, about 30 kilometers east of Jerusalem and at an altitude of 1,100 m. lower than that of Jerusalem. According to Jewish tradition, the name "Jericho" is derived from the Hebrew word "yaray-ach" meaning "moon", this being the place where the new moon can be seen clearly, and where the witnesses would come to testify the apparition of the new moon before presenting themselves to be members of the Sanhedrin in Jerusalem. The name "Jericho" is also said to be derived from the Hebrew word "ray-ach" meaning "aroma", as the air in this region is filled with fragrant aromas, coming from the vast persimmon of orchards. Ancient Jericho was built in the midst of date groves and is, therefore, also called "The City of Palm Trees".

Before conquest of the city, Joshua, the son of Nun, sent two spies out secretly from the plains of Moab, to investigate Jericho, which was then enclosed by a strong wall. The Israelites besieged the city, encircling it seven times and afterwards, blowing the Shofars: "And when the people heard the sound of the Shofar, they shouted a great shout and the wall fell" (Joshua 6:20). There are some who believe this was the first psychological fight in the world...Jewish legend tells how the angel Michael appeared to Joshua, the son of Nun, at his encampment close to Jericho. Christian pilgrims in the Middle Ages told of a church that was built at the spot where Joshua met with the angel, and of the garden of Jericho, which is now covered with date palms and fruit trees, and which is named after the patriarch Abraham.

At the foot of the Jericho tell is a large spring. In ancient times, this was known as "The Waters of Jericho" and today it is known as "The Spring of Elisha". According to the Bible, the waters of Jericho were bad and saline, until Elisha the prophet came and purified them and the spring was then called in his name.

On the plains of Jericho is situated Mount Nebo, on which Moses stood to view the Land of Canaan into which he was never to enter, and he was buried in one of its valleys.

Description of the Coin

Obverse: The seven-branched candelabrum, a lulav and ethrog with the words "Peace on Israel" in Hebrew, as appears on the mosaic floor of the ancient Synagogue in Jericho. A rosette and pillars from the palace of the Khalif Hisham (724-743) and the pit, ruins of the round tower at Tell al-Sultan, the sacred site of Jericho, dating from neolithic times. Palm trees allude to frequent biblical references to Jericho



CAESAREA – 1988. Located on the Mediterranean coast south of Haifa, the ancient maritime city of Caesarea was built in 20 BCE by Herod the Great in honor of Caesar Augustus. The historian Josephus vividly describes Caesarea's splendors: the palace, temple, amphitheater, hippodrome, port, aqueducts, and other monumental structures, (Antiquities XV, 9, 6).

Caesarea figured prominently in the lives of early Christians such as Philip the Evangelist (Acts XXI, 8), Peter and Paul. It was in Caesarea that the Jewish revolt against the Romans began in 66 CE. During the Bar Kochba rebellion in 132 CE, several Jewish sages were tortured to death in Caesarea, including the famous Rabbi Akiva (after whom the nearby town of Or Akiva is named).

Caesarea thrived once again during the Crusader period. The city was rebuilt and the harbor was fortified. Successively captured by Baldwin I, Saladin, and Richard the Lionheart, Caesarea was finally demolished by the Mameluke Sultan Bibaras in 1265.

The modern visitor to the reconstructed archeological site will discover the remarkable remains of every period in Caesarea's illustrious history. The Roman amphitheater today hosts regular live concerts and performances. The whole area has been developed into a modern tourist center, including a luxury hotel, golf course, restaurants, bathing beach and vacation homes.

Description of the Coin

Obverse: graphic depiction of the archeological ruins in Caesarea; Capital of a pillar, decorated with a Menorah, from the Jewish Synagogue. The Amphitheater, Crusader Fortress, ancient port and Roman Aqueduct. The word "Caesarea" in Hebrew and Latin characters.



JAFFA – 1989. Few of the world's famous cities can boast a history as long and colorful such as Jaffa. It is one of the oldest cities in the world that has survived to this day. It made itself a name even before Jerusalem did. An important sea-port of olden times, it served as a strategic point for conquerors for thousands of years.

The reason is clear if you look at the map: the region called Canaan, then Israel, is located at the meeting point of three continents; Asia, Africa and Europe. Every trade route or conquering mission in the ancient world had to cross this land. And Jaffa had served as its most significant port to the Mediterranean, the cradle of Western culture.

The name Jaffa conjures of many images: the Bible tells of Jonah, the prophet who fled from Jaffa to the sea and was swallowed by the whale. The ancient Greek Mythology tells of Andromeda, the beautiful Ethiopian princess who was chained to the rock emerging from the waters of Jaffa and was saved by the wing-legged Perseus. The curriculum of the Crusaders tell of its importance as the nearest port to Jerusalem. Even the world-famous golden citrus fruit had gotten its name from this city.

In modern times, Jaffa became the seed-bed of Israel's biggest city: Tel-Aviv. The Jewish residents of Jaffa founded the new city of Tel-Aviv on its northern dunes in 1909. After the re-establishment of the State of Israel, the two cities became one, named Tel-Aviv-Yafo.

Today, Jaffa is an old-new city alive with action. Its old quarter was restored to make an artists' quarter. With its restaurants and art-galleries, it is a center of entertainment and tourism.

Description of the Coin

Reverse: Outline of the Jaffa Port from the sea, the lighthouse and its beams of light, sailing boat and houses typical of Jaffa. The word "Jaffa — יפו".



This brings this series of coins up to date. All of these issues have been made available in three different size coins and two metals.

	Metal	Diameter	Weight	Description
5 Sheqalim	gold/900	22mm	8.63 gr.	proof
1 Sheqel	silver/850	30mm	14.4 gr.	proof
1/2 Sheqel	silver/850	23mm	7.2 gr.	B.U.

Each coin has twelve sides or sections, instead of the conventional round coin shape, which makes the series unique amongst all others. The profit and royalties paid to the State Treasury are earmarked for the improvement of the landscape of Israel, the establishment and preservation of natural parks and gardens, the excavation of antiquities and for nature conservation in Israel.

Lodz Ghetto Scrip

By Steve Feller

1. Introduction

None of the numismatically known concentration camps and ghettos from the Nazi period issued the variety of money which came out of the Lodz Ghetto of Poland. Much has been written about the banknote issues of 1940, the post office scrip of 1942 and 1944 and the coins dated 1942-1943. These alone sum to at least 14 different major varieties. This article is the first report of yet a far larger issuance of Lodz Ghetto currency — scrip — numbering perhaps in the hundreds of different issues. We have here the direct evidence of a bureaucracy run wild.

After Poland was occupied by Germany and the Soviet Union during September 1939 the fallen country was divided into three regions. The eastern third of the former nation was taken by the Soviets while the middle third became the Nazi rump state known as the Government-General. The western third, which included Lodz was simply incorporated into the Reich itself. Lodz was renamed Litzmannstadt during April, 1940 after German General Karl Litzmann who fell in battle near the city in 1915. The Litzmannstadt or Lodz Ghetto consisted of just 1.5 square miles located in the poor northeast section of the city. In this small area some 160,000 human beings were closed off to the world on May 1, 1940. On January 18, 1945, at the end of the German occupation, 877 persons were liberated by the Soviet army. In the interim most of the original residents of the ghetto as well as a large number of transients from the rest of Nazi Europe perished in the death camps at Chelmno and Auschwitz.

The Ghetto was headed by M.C. Rumkowski, a controversial dictator who sought to cooperate with the Nazis. This cooperation lead to the employment of an enormous number of people in factories which did contract work for the Wehrmacht. The city government also employed a great number of people numbering some 10,000 people at its peak. This government ran such offices as a court system, police, soup kitchens and even an archives section. The archives section kept an invaluable record of the ghetto's history from which the book *The Chronicle of the Lodz Ghetto* edited by Lucjan Dobroszycki has emerged. It was a direct result of this semi autonomous government that we have the variety of ghetto scrip being reported here.

2. Details of Lodz Ghetto Scrip

a) General Discussion

Until now the only scrip from the Lodz Ghetto described in the numismatic press was the post office scrip of 1942 and 1944. These issues corresponded to shortages of small change within the ghetto as well as the opening of the ghetto post office.

However, it is now known that various Lodz Ghetto government agencies as well as stores issued scrip. This should be understood in terms of the large governmental apparatus set up by the Jewish dictator of the ghetto, Mr. Rum-

kowski. Known as "Der Aelteste der Juden", Rumkowski looked after every small detail in the life and ultimate tragic death of the city. The scrip is known from numerous soup and meat kitchens, vegetable markets, the post office as mentioned above, merchants, etc. Even a public bath house is known to have issued scrip!

Of many of the issues street addresses are given and these can be traced today due to the availability of ghetto maps and conversions of Polish street names to German. The map shown here is taken from *The Chronicle of the Lodz Ghetto*. The step of converting Polish names into German is not just a transliteration rather the Nazis renamed the streets in Litzmannstadt as they saw fit as a part of the Germanization process (See Map). This identification lends considerable credibility to the authenticity of the issues.

As an example of the procedure for identifying map locations consider a scrip for 20 pfennings or a meat portion issued at Sulzfelderstrasse 59 (number 31 in the listing below). All known scrip issues give the German name for the street. The list of street names indicates that the Polish name for Sulzfelderstrasse is Brzezinska. This street can be found on the map and is so indicated by a star on the map. In like fashion the other streets can be found.

Much of the scrip was issued under the authority of Rumkowski with the inscription "Der Aelteste der Juden" or by authority of the Council of Elders ("Des Aelteste der Juden"). In many cases Rumkowski's facsimile signature appears on the scrip as well as his seal.

b) Trial Listing of Scrip

What follows is a trial listing of scrip with the full realization that the list is not complete. Only scrip thought to possess some sort of cash value within the ghetto are given. Conversations with others and inspection of auction catalogs leads me to the conclusion that far more issues are known than what follows:

#	Type	Denomination	Address	Verification On On Ghetto Map	Paper/size Color in mm
1.	Soup	1 Suppe-15 pf	Telegrafenstrasse 2	No	green/39x20
2.	Soup	Suppe	Kuche der Postabteilung		green/49x24
3.	Soup	1 Suppe	Kuche-Abteilung		white/38x23
4.	Soup	1 Suppe	Kuche 374		brown/36x38
5.	Soup	1 Suppe-15 pf	Sulzfelderstrasse 59	Yes	blue/45x20
6.	Soup-Veg	Suppe-Gemuse	Matrosengasse 5	Yes	blue/60x35
7.	Soup-Veg	Suppe-15 pf Gemuse-10pf	Kuche 25		white/38x44
8.	Veg	2 kg	None		white/139x53
9.	Veg	Gemuse-5 pf	Sulzfelderstrasse 59	Yes	white/41x20
10.	Veg		Post office kitchen		
11.	Potatoes	2 kg	None		
12.	Potatoes	2 1/2 kg	None		white/136x52
13.	Potatoes	3 kg	None		white/103x45
14.	Potatoes	4 kg	None		
15.	Potatoes	5 kg	None		
16.	Potatoes	10 kg	None		

17. Potatoes	15 kg	None			
18. Potatoes	4 kg+	None			
	4 kg turnip				
19. Potatoes	3 kg+	None			
	4 kg red beets				
20. Potatoes	5 kg+	None			
	1.5 kg red beets				
21. White Cabbage	2 kg	None			
22. Turnips	2.5 kg	None			
23. Turnips	10 kg	None			
24. Turnips	20 kg	None			
25. Spinach		None			white/179x61
26. Kohlrabi		None			
27. Kohlrabi	10 Marks	None			
28. Yeast	10 dkg	None			
29. Meat	Fleisch-				
	Portion 25 pf	Telegrafenstrasse 2	No		white/41x20
30. Meat	Fleisch-25 pf	Kuche 25			blue/41x28
31. Meat	Fleisch-				
	Portion 20 pf	Sulzfelderstrasse 59	Yes		
32. Sab-Stew	Tschulent	Tschulent Backerie 12			white/58x47
33. Sab-Stew	Tschulent	Tschulent Backerie 33			
34. Socks	1 pair sports	Hohensteinerstrasse 70	Yes		yel./70x52
35. Gloves	1 handgloves	Hohensteinerstrasse 70	Yes		gray/71x48
36. Stocking	1 stockings	Hohensteinerstrasse 70	Yes		yel./69x48
37. Cap	1 cap	Hohensteinerstrasse 70	Yes		yel./70x47
38. Coal	10 kilograms	Bernhardstrasse Marysin	Yes		green/59x39
39. Coal	Hl (?)	None			white/130x39
40. Post Office	10 pf. (4-17-1942)	None			white/44x33
41. Post Office	10 pf. (4-24-1942)	None			white/44x32
42. Post Office	10 pf. (5-15-1944)	None			brown/47x36
43. Post Office	5 pf Stamp (first issue)	None			dark red
44. Post Office	10 pf Stamp (first issue)	None			olive green
45. Post Office	5 pf Stamp (second issue)	None			blue/29x21
46. Post Office	10 pf Stamp (second issue)	None			green/29x21
47. Post Office	20 pf Stamp (second issue)	None			brown/29x21
48. Bath	Wanenbad1 mk	None			white/84x28

In addition to these forms of scrip various ration cards exist from the ghetto. In many cases it is difficult to ascribe much difference between a ration card and scrip and the above listing is somewhat arbitrary in this regard. Many of the ration cards can also be traced by their addresses to particular streets within the ghetto.

Also there are other numismatically related materials known from the ghetto. For example there is a lottery ticket issued by the krankenkomitee or "hospital committee". The address on the ticket- Rembrandtstrasse 10- can be traced to a particular street on the ghetto map. There are items such as death certificates, identity cards and more.

Certainly no other ghetto or concentration camp has the variety of monies which the Lodz Ghetto did. No other ghetto in Eastern Europe lasted as long as did this one. However, in spite of Rumkowski's desperate attempts to keep the ghetto going, the Lodz Ghetto was finally liquidated on August 28, 1944 when, among others, Rumkowski was transported to his death at Auschwitz.

Readers with additional information or who wish to converse on this topic are invited to do so with me at the Physics Department, Coe College, Cedar Rapids, IA 52402.

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Mr. S. Renan of Israel is thanked for providing information on scrip issues.

10	9	8	7	6	5
11	An die KÜCHE Häuslerstr. 6 				4
	Kräftigungs-Mittagskarte				3
13	Der/Die _____ wohnt. _____ K. Nr. _____ ist berechtigt die Kräftigungs-mittage in dieser Küche täglich binnen Tagen einzunehmen. Die Mittage werden nur gegen Vorlage der Arbeitslegitimation verabfolgt.				2
14	  Der Älteste der Juden in Litzmannstadt Litzmannstadt-Ghetto, den _____				1

MEAL TICKET

SOCKS

Nr. _____

1 P. Dam. Sportsocken

Bekleidungs-Abteilung
Hohenstauffenstr. 70

Die Bekleidungskarte ist mitzubringen

Gemüse 10 Pf.

Suppe 15 Pf.

Küche Nr. 25

VEGETABLES
SOUP

DER ÄLTESTE DER JUDEN IN LITZMANNSTADT
KOLONIALWAREN - UND BROTABTEILUNG

50

2 $\frac{1}{2}$ Kg.

50

Kontrolle

50

Kasse

Kartoffeln

S

Nr.

Nr.

Nr.

MUSTER

MUSTER

MUSTER

2 $\frac{1}{2}$ KILOS
POTATOES

KOHLEN ART.
des Ältesten der Juden
in Litzmannstadt

10 Kg. Briketts

Acholungsort:
Radegast-Marysin

Robertstr.

Siegfriedstr.

Marysinaka

Bernhardtstr.

Zagajlowa

COOKING COAL

GUT FÜR 10 PF. E

POSTABTEILUNG

DES ÄLTES- TEN DER JUDEN
in Litzmannstadt-Ghetto

17. April 1942

POST OFFICE

HAND GLOVES

Nr.

Name u. Vorname

Ev. Nr.

1 P. Handschuh

BEKLEIDUNGS-ABTEILUNG

Hohensleinerstr. 70

Die Bekleidungskarte
ist mitzubringen.

15KG. POTATOES

Der Älteste der Juden in Litzmannstadt
KOLONIALWAREN- UND BROTABTEILUNG

KASSE 27

15 Kg.

27

Kartoffeln

Nr.

Nr.

KÜCHE DER BEAMTEN
DES ÄLTES- TEN DER JUDEN
in Litzmannstadt-Ghetto
Mehringasse 5

SUPPE-GEMÜSE

SOUP-VEGETABLE

Tschulent Bäckerei

Nr. 12

Nr.

Gültig am

Topf Nr.

L.-G., d.

SABBATH STEW
(CHOLENT)

HEBREW INSCRIPTIONS ON MEDIEVAL POLISH COINS

by *Moshe Boné*

Frequently there are periods in the history of nations which constitute veritable blank spots for succeeding generations. Historiographers attempt to fill the void by informed theories until such time as documents or other authentic material can be found to throw more light on these periods and prove the validity or otherwise of the theories put forward.

It was the good fortune of the historians of Polish Jewry, whose rich chronicles span many centuries, that, towards the end of the 19th and the beginning of the 20th century, coin-hoards dating back to the 12th and 13th centuries were found, and these imparted a powerful stimulus to Polish numismatists to investigate.

THE HISTORICAL BACKGROUND

Much has already been written about the beginnings of the settlement of Jews in Poland. Graetz and Balaban, Schall and Schipper, each in his own way, sought to answer the riddles presented by this obscure period. Three distinct theories emerged, none of which could be accepted as authoritative at the time.

According to one, the Jews came to Poland from Kiev, then the capital of Russia. In Kiev, of course, there was a Jewish community within the walled city as far back as the middle of the 11th century. The Jews even possessed a special gate in the walls through which the caravans of merchants made their way, through Przemisl, to Hungary, thence to Prague and as far west as Ratisbon. In 1113, for reasons that are unknown to us, bloody anti-Jewish riots broke out in Kiev; this might have led to a mass exodus to the Polish territories. So far, however, no evidence to support this view is forthcoming.

A second theory is that the Jews came from what is now Czechoslovakia. But here, too, with the exception of a Bill of Rights issued by Ottokar II in 1254, on the basis of which a similar document was given to the Jews of Poland by Duke Bolislaw the Pious of Kalisch, no further testimony has been found.

If there was indeed any migration from these countries it was of very meagre proportions and insignificant for the general course of Polish Jewish history.

As against this, however, a good deal of evidence has been found to substantiate the assumption that Jews entered Poland from Western Europe, and the main source of it is numismatic research.

Everything points to the fact that the Jewish immigrants into Poland had a tradition of minting; obviously they would endeavour to adhere to this calling in their new place of residence.

JEWISH MINTERS IN POLAND

A wide gap divides the work of the Jewish minters in Germany from what they subsequently undertook in Poland. Hebrew inscriptions on coins in Germany were very rare. In Poland, however, the group of coins so inscribed comprises no less, as we have said, than three hundred and twenty items, most of which can be deciphered, and many record the names of the minters, such as 'Avraham,' 'Yosef,' 'Yaacov,' and 'Menahem.'

Six dukes of Great Poland had to do with Jewish minters. They were Mishko the Elder, his sons Mishko the Younger of Kalisch, and Bolislaw, Duke of Kuiawy, Casimir the Just and Przemislaw I and II, three of them throughout their reigns, the others for shorter periods. At least three of the mints, Gnesno, Kalisch and Inowroclaw, bear evidence of having been in the hands of Jews. The mint of Gnesno, capital of Great Poland, was under Jewish management for thirty-eight years, that of Kalisch for seven, and that of Inowroclaw, apparently, for no more than a single year. There is nothing to attest the activity of Jewish minters outside the territory of Great Poland, for example in Cracow, Wroclaw or Plotsk, though in regard to the Plotsk mint, only few of whose coins are inscribed, the question is still in doubt, as the workmanship resembles that of the Jews.

To understand the role played by Jewish minters in the 12th and 13th centuries, we must delve deeper into this period. Certain obligations were imposed upon them, while they enjoyed a number of privileges. The main differences in their duties are thrown into bolder relief in the epoch preceding the accession of Mishko III to the royal throne in Cracow in 1173, and thenceforth. Down to that year, their function had been restricted wholly and solely to minting the coins and putting them into circulation, in accordance with the bidding of the king. They held no office outside the mint, as we can see from the coins of Bolislaw IV ('the Curly'), predecessor of Mishko III. The coins of Bolislaw hardly underwent any change at all in the course of his lengthy reign (1146-73). Mishko III, however, in the first four years of his reign put into circulation twelve dissimilar types, three in each year. In the next twenty years he introduced forty variant types. This frequent periodicity of alteration of the type of coinage seems to have been the principal feature of his monetary system and in 1173 we find him entrusting his minters with a new task, that of changing the coins in all the urban markets of Poland.

The mint was organised in a staff of engravers, minters, inspectors, officials and service personnel, all under a Master appointed by the king or under the farmer of the mint (see coin 30 — 'Avraham ben Yitzhak Ha-Nagid'). These employees formed a sort of constantly expanding guild and dozens of minters were assigned to make a circuit of all the markets once,

twice or even three times every year and to exchange the old coins for those newly issued. Before long, the king charged them with additional responsibilities. Gradually, they became officials of the Exchequer, collectors of taxes in silver, coin and merchandise, keepers of the royal monopolies such as salt, roads and hostelries. They sat in judgment in disputes about the quality of commodities, weights and measures. Eventually, it seems that they could even order the imprisonment of offenders against the Exchequer of the king.

Involved so deeply and authoritatively in all the affairs of the Exchequer and in effect controlling the entire revenue of the sovereign, the Jewish minters palpably wielded a very impressive influence on the contemporary economic life of Poland.

THE ECONOMIC-MONETARY REFORM OF MISHKO III

In the year 1173, following the death of Bolislav IV, the seignory and dukedom of Cracow passed into the hands of Mishko III, Duke of Great Poland. When he acceded to the Cracow throne, monetary affairs were satisfactory. The only coins in currency were double-sided dinars, consecrated by tradition; they contained a high percentage of silver and had been minted many years before but never withdrawn from circulation. But it was precisely in the monetary field that Mishko had completely new plans, prepared, it seems, in consultation with Jewish immigrants, settlers in Gnesno, who thought the existing system out of date. In Germany, especially in the eastern territories, bracteates had been coined for a long time.

The Jewish counsel was remarkably consonant with Mishko's own ideas, and on coming to the throne he at once carried out a monetary reform, with the principal object of withdrawing all previous coinage and introducing one of his own minting. The new coins were thin discs 20 millimetres in diameter, weighing 0.27 grams, engraved in Latin only on one side, with a silver content of a half to a third of that of the dinar. Mishko had these and other legitimate reasons for his reform, but what he had chiefly in mind was the filling of his personal coffers and the simultaneous impoverishment of rivals in the nobility. The withdrawal of the dinar was almost total, so much so that in hoards belonging to this period they are almost not found, proving that the new coinage was introduced straightaway upon Mishko's accession in 1173.

The new coins, being thin and brittle, had to be changed frequently, and in the first four years following they were, in fact, changed three times each year. Obviously, such exchanges, whenever undertaken, furnished an opportunity for the duke to enrich himself by issuing lighter coins and further lessening the silver content. Hence it is possible to establish the order of issue: in the first year the weights of the coins were 0.27, 0.24 and 0.22 grams, in the fourth they scaled only 0.14 grams.

For the method to succeed, it was necessary to change the entire apparatus of minting. The mint had to be enlarged and more minters taken on, to ensure that the requisite quantity of coinage be ready on due date; the new coins would be altogether different from those already in circulation. A large cadre of officials was also required to visit all the markets and distribute the new coins, and collect the old ones for conveyance to the mint where they would be melted down again. This wholesale periodical reform of the monetary system was a fairly complicated operation and could only be carried out successfully with the aid of an expert possessed of wide experience. Such an expert could be nobody else but a Jewish banker, one of the newcomers from Germany, who had settled in Gnesno and gathered about him a large and prosperous Jewish community. He could advise Mishko to emulate the example of the German States and reform the coinage, and the whole fiscal system with it. He could be the purveyor of silver to the mint and employ his coreligionists in the exchange of the coinage throughout the land. It may be assumed that, ultimately, he became the sole farmer of the mint.

RESULTS OF THE REFORM OF MISHKO III

This revolutionary change in the monetary and fiscal systems had far-reaching effects. Egged on by Bishop Gedko, the princes in all the other parts of Poland, who were on bad terms with Mishko, exploited the popular resentment aroused by every recurring change of the coinage, a resentment particularly expressed against the alien minters who were its visible agents. The princes united, and even persuaded Odo, Prince of Posen, his son, to join them in the war they declared upon Mishko. The insurgenis triumphed and in 1177, altogether forsaken, Mishko was forced to flee into hiding with a friend on the northern border of Great Poland. In his place, Bishop Gedko enthroned Casimir the Just, in whose interests indeed the rising had been engineered.

It soon transpired that the princes had not revolted against Mishko's monetary system, for they all began to issue their own coinages. This had been strenuously resisted by Mishko, but Casimir, though just, was weak, and could do nothing to prevent it. The only difference, thenceforth, was that the revenues flowed into the princely strongboxes instead of into Casimir's. This was, in truth, the basic incentive of the rebellious nobles and of their opposition to Mishko III.

Ill-feeling towards the Jewish minters soon evaporated, as is shown by the coins issued by Casimir the Just that bore the first Hebrew inscriptions ever to be engraved on Polish coins: 'Beracha Casi' (Blessing to Casimir). These coins are conclusive proof that at this time the Gnesno mint had passed entirely into Jewish hands and that the new minters installed Jewish engravers in the place of Gentiles and issued official coins inscribed in Hebrew.

Mishko would not resign himself to banishment. He was determined to use all means at his disposal to regain the throne, and appealed for help to the Emperor Frederic Barbarossa. He promised Frederic a sum of ten thousand grzywna (an immense amount, about two thousand five hundred jars of silver) if he would assist in the seizure of Gnesno. Barbarossa declined, whereupon Mishko found another source, used the money to enlist a vast and powerful army from among the residents of Pomorze and contrived to recapture Gnesno in 1181.

There is no reason to suppose that such a huge treasure was in Mishko's privy purse on the night of his escape four years earlier. It must be inferred that the cash was raised by the Jews of Gnesno, who were displeased with the rule of Casimir, notwithstanding that they controlled the mint, for, in the final analysis, their sphere of activity had been confined to this single mint, with a small circulation in Great Poland only. In return for their aid now, the Jews secured for themselves the farming of the mint for the entire lifetime of Mishko, and also the exchange of the coinage, though only twice a year, in all of his territories.

Mishko honoured his promises. Not only was the mint in Gnesno transferred to the Jews, who now minted all official royal coinage bearing an exclusively Hebrew inscription, but they also took over the mints in other provinces which were subsequently annexed by the king, such as Mazowsze and the duchy of Kalisch.

A new era of prosperity set in for the Jewish community of Gnesno, reflected in Hebrew inscriptions on the coins, most of which call down blessings and success on the king's head. It is interesting to observe that even during the reign of Przemislaw I, fifty years after the death of Mishko, Jews minted coins in memory of their venerated lord. This posthumous minting is the only case of its kind in the entire history of Polish numismatics.

HEBREW COINS UNDER OTHER DUKES

Mishko's sons, with the exception of Odo, the traitorous Prince of Posen, followed in their father's footsteps in the minting of bracteates and the method he had instituted of changing them. Bolislaw, Duke of Mazowsze, minted his bracteates in Inowroclaw, exchanging them three times in a year. At the beginning of his reign, he employed Jewish minters and issued three coins with a Hebrew inscription, but later, for some unknown reason, he began to mint bracteates inscribed in Latin.

Mishko's third son, Mishko the Younger, whose seat was in Kalisch and who employed Jewish minters throughout the seven years of his reign, issued seven types of bracteates, an index that he changed his coinage only once a year. The coins differ from those issued by his father in the characteristic that the name of the prince was never mentioned, but only the name of the minter, or of the Master of the Mint, appeared. Their silver content was higher than of the coins minted at Gnesno.

The two princes, Bolislav and the younger Mishko, predeceased their father in 1193 and 1195 respectively and left no heirs, whereupon Mishko the Elder annexed their principalities to his domains in Great Poland, closed down the mints in Kalisch and Inowroclaw and entrusted the mint in Gnesno with the task of issuing the legal coinage for all his territories and of changing it twice a year.

The death of Mishko the Elder himself marks the end of the first long spell of the minting of bracteates with Hebrew inscriptions. It was not until forty years had gone by, and Mishko's great-grandson, Przemislaw I, ascended the throne, that Jewish minters were re-instated and again issued coins inscribed in Hebrew. It cannot be doubted that the reappearance of Jews in this capacity in Gnesno is once more connected, as it was in the reign of Mishko III, with a large loan given to the duke to finance the conquest of Gnesno from the princes of Silesia who had latterly come into control of most of the territory of Great Poland. The bracteates of Przemislaw supplanted the dinars of his predecessor Bolislav, as is demonstrated by finds of the 13th century in Musternik and Pelcziska.

These coins do not mention the name of Przemislaw either: in the majority of cases the inscriptions are limited to benedictions and the names of the Jewish minters, though three of them recall Mishko the Elder.

Bolislav the Godfearing, Przemislaw's younger brother, who inherited the principality of Great Poland in 1254, was not a party to the agreement entered into between his brother and the Jews. He discharged the Jews from the mint, though, in compensation for the loss they suffered as a result, he promulgated a Bill of Protection for the Jews of Poland, which gave them many privileges, but no longer the profits accruing from administration of the mint.

Przemislaw II, son of Przemislaw I, was the last king of his line in whose reign Hebrew bracteates were issued. The tale with which we are familiar from the reign of Mishko III and Przemislaw I is told again. Przemislaw II was born after the death of his father and was always under the tutelage of his uncle Bolislav. The only means by which he could recover his patrimony was resort to war. For a short time the Jews of Gnesno succoured their liege lord and the loan they extended to him enabled him, in 1278, to occupy the capital and all the territory of Great Poland. The mint of Gnesno was restored to the Jews and yet again bracteates with Hebrew inscriptions were in issue. With them, there were also minted coins bare of all inscription, but the head upon them is that of a Jew wearing the tricorne, typical of the period, so that even they can be attributed to Jews. The close of the reign of Przemislaw II marked the ending of the era of the minting of Hebrew coins in Poland.

In later periods, nevertheless, Jews continued to wield influence on the economic and fiscal life of the country, as in the reigns of Casimir the Great (1333 to 1376) and Queen Jadwiga, who received large loans from them.

The coin-hoard mentioned earlier includes an inordinately large number of coins from all parts of Germany. It cannot be supposed that such considerable quantities were acquired in the ordinary course of trade. German coinage in that period was of higher denomination than Poland's and could not be very convenient in dealings with Poland. It would, surely, be unreasonable to surmise that merchants coming to Poland would conceal their treasure in some remote part of an alien country, to which it was certain they would not return.

All the signs indicate that the hoards were created in the course of migration, and seeing that this period precedes that of the settlement in Poland of German peasants hungry for Polish soil, it must be assumed that the coins were the property of Jewish migrants, who had transferred their assets in this fashion to their new domicile, where they hid them away until they should have need of them. The period in which the hoards were secreted is precisely that of the wave of persecution of Jews in various parts of Western Germany. Today, following the discovery of hoards of Hebrew-inscribed coins dating back to the 12th and 13th centuries, there can no longer be any doubt that the country of origin of Polish Jewry was Germany.

JEWISH MINTERS IN GERMANY

Three hundred and twenty coins bearing Hebrew inscriptions which have been found and studied in Poland thus establish the link between the Jews and the coinage of the kings of that country, and particularly between them and the dukes of Great Poland (the north-western provinces of the country). The question how this link developed can only be answered after a study of the occupations which the Jews followed in Germany. Studies of the period prove that, as early as the Merovingian kings, Jews had formed a connection with the minting of coins and at times even farmed the mints. In the middle of the 12th century bracteates portraying the royal couple appeared in Luzice in East Germany, and with a Hebrew inscription which is indecipherable. Later, in Meissen, bracteates were issued on which was the Hebrew name 'Gershon' — presumably that of the minter. In Pegau, near Leipzig, too, bracteates with indecipherable Hebrew names upon them have been found. All this bears witness to the activity of Jewish minters in various provinces of Germany. In Austria, Duke Leopold V appointed a Jewish banker, Shlomo by name, as Master of the Mint in Vienna Neustadt in 1192. Jews were the purveyors of silver to the mints of the Rhenish cities as far back as the 9th century. It seems that they were so assiduous in the performance of their duties that Charlemagne had to prohibit the sale of holy church vessels to them for smelting and conversion into currency. In other places, such as Trèves and Wurzburg, the Jews were financial advisers to the bishops. With their help, the bishops succeeded in doubling and trebling the revenues of their dioceses.

For brief spaces in 1360 the Cracow mint was transferred to Levko, a renowned Jewish banker, apparently to provide security for the repayment of a loan, but no Jewish coins were minted.

In 1508, during the reign of Sigmunt the Old, Avraham Esofowitz, a Jew of Vilna, was appointed Master of the Mint, in return for a loan arranged to finance its working. Under the administration of Avraham, the mint flourished and brought in handsome profits for the king. As a mark of appreciation for the loyal services of the father, his son, Jan Abramowitz, was granted patents of nobility in 1528.

The Hebrew coins of the Piast dynasty, with their rich and colourful designs, and their inscriptions, thus cover a fairly long and highly interesting period, which is perhaps unique in the history of European Jewry. In this period, Jewish engravers inscribed Hebrew lettering on the coins of Poland and indeed the only legal tender in Poland bore a Hebrew inscription.

It is true that many scholars, including Jewish historians, had questioned the authenticity of these coins, which at best, to cite the view of the Polish savant Lelevel, they had been prepared to regard as Jewish medallions for internal use within the community and the synagogue. But today, after the discovery of these hoards and the decipherment of most of the inscriptions by Professor Gumowski, there can no longer be the slightest doubt that these were the only legal coins of the State at the time, and for that reason they are of unprecedented significance for us.

For the minting of Hebrew coins after an interval of one thousand and fifty years since the last coins were issued by Bar-Kochba is immeasurably important in Jewry, not only numismatically, but also from the historical and economic aspects.





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No.	Type	Inscription	Diam. mm.
<i>Casmir the Just, 1177-81</i>			
1.	Bishop holding crozier in left hand <i>Mieszko III the Elder, 1181-1202</i>	ברכה קזי	Beracha Casi 19
2.	Two dukes standing, a sword between	משק	Meshek 21
3.	Faces of the dukes	טובה ברכה	Beracha Tova 21
4.	Above — dragon, below — two doves	ג.נ.ד.ר.ו.	(sic) Gnesdo 21
5.	The king slaying a dragon	הצלח	Hazalat 21
6.	The king standing, holding branch	מושל טוב	Moshel Tov 20
7.	On r. — crowned head, on l. lion	משקא — יושף הכהן	Mishka Yosef Hacoheh 20
8.	Lion to left	משקו קריל פלסה	Mishko Kril Polsha 20
9.	Legendary bird with outspread wings	ברכה והצלחה	Beracha V'Hazlacha 20
10.	King holding sword	מישקא	Mishka 20
11.	King standing, holding standard	ברכה	Beracha 19
12.	King standing, holding palm-branch	ברכה	Beracha 19
13.	King standing, holding hawk	ברכה	Beracha 19
14.	On r. — king standing, on l. — eagle	ברכה	Beracha 18
15.	Angel with outspread wings	ברכה	Beracha 18
16.	On l. — king, on r. — tree	ברכה	Beracha 18
17.	Two eagles	ברכה	Beracha 18
18.	King seated, holding sword and flower	רב טוב	Rav Tov 17
19.	King holding sword and standard	מישקא	Mishka 17
20.	King standing, holding a sword	ברכה	Beracha 17
21.	King holding water-lily <i>Mieszko the Younger, Duke of Kalisch, 1186-94</i>	ברכה טובה	Beracha Tova 16
22.	Lion standing to left	יוסף קליש	Yosef Kalisch 21
23.	Above dragon, below — two doves	קליש	Kalisch 21
24.	City-gate, within, duke holding sword	יוסף	Yosef 21
25.	City-gate, within, duke holding sword	אברהם	Avraham 21
26.	Eagle to left	ב. יעקב	B. Yaakov 20
27.	Duke seated on throne	קליש	Kalisch 20
28.	Inscription in four rows	יוסף בן יהודה הכהן קליש	Yosef Ben Yehuda Hacoheh Kalisch 20
29.	Inscription in four rows	מון מנחם מניפיר קליש	Mon Menachem Manifir Kalisch 20
30.	Inscription in four rows	רבי אברהם בר יצחק נגיד	Rabbi Abraham Bar Yizhak Nagid 20
<i>Bolislau, Duke of Kujavien, 1186-1195</i>			
31.	Head of the duke	בוליסליו	Between 4 crosses Bolislav 21
32.	Sheep	בוליסליו	Between 4 crosses Bolislav 20
<i>Przemeslaus I, 1242-1252</i>			
33.	King on r., bishop on l.	מנחם	Menachem 18
34.	King on r., bishop on l.	יעקב	Yaakov 18
35.	Head of the king	משקא דוכס	Mishka Dukus 18
36.	Unidentified design	אברהם היה ברכה	Abraham Haya Beracha 17
37.	Bird sitting on a tree	ברכה טובה	Beracha Tova 16
38.	Tree and flower	ברכה טובה	Beracha Tova 16
39.	Lion to right	קצין ומלך	Kazin V'Melech 16
40.	Head of the king	ברכה והצלחה	Beracha V'Hazlacha 15
41.	Ornamental frame, within, inscription <i>Przemeslaus II, 1279-1296</i>	ברכה(ה) — ברכה(ה)	Berach(a) Berach(a) 15
42.	Head	ברכה	Beracha 15
43.	Head	ברכה והצלחה	Beracha V'Hazlacha 15

A.I.N.A. 12th Annual Study Tour, 1980

The American Israel Numismatic Association — on its 12th Study Tour to Israel in 1980, issued this medal to all participants. The medals were overstruck on a "Season's Greetings" token issued by the Israel Government Coins and Medals Corporation, Ltd, issued in 1980, on the reverse (See SG-17).

OBVERSE

Around the outer rim, "American Israel Numismatic Association," with twelve stars on the top. Within an inner circle, three smaller circles, with lines indicating longitude and latitude. Superimposed is a map of Israel on the right. A jet with jetstream on the left. Above, "12th Annual Study Tour to Israel." Below, "March 6-20, 1980," and the initials of the designer "H.A."



REVERSE

In the centre — bottom, the inscription "Peace" in English, "Shalom" in Hebrew and "Sallam" in Arabic. Around the outer rim, the inscription, "Israel-Egypt Peace Treaty," in English, Hebrew and Arabic. Below, the inscription, "Greetings from Israel," in English. In Hebrew, "And you shalt rejoice in thy Festival."



Edge: plain

Designers: Obv: Howard Ahl
Rev: Ya'akov Enyedi and Zvi Narkiss

Mint: Adam Cool, Brigantine, N.J.

No.	Metal	Issue Year	Diam. mm.	Wt. gm.	Final Mintage
AM-19	cupronickel	1980	30	13	140

A.I.N.A. Greater New York Convention, 1980

The American Israel Numismatic Association sponsors the Greater New York Coin Convention annually. On May 1-4, 1980 the convention issued this medal to all who attended the banquet. The year "1980" was the 13th Anniversary of A.I.N.A. and referred to it as the "Bar Mitzvah of A.I.N.A." The medal was overstruck on the reverse of the 5 Lirot coin issued from 1978-1980. (See A-500 Agora Series).

OBVERSE

In the centre, the numeral "13" separated by the logo of A.I.N.A. To the left, a beautiful rendering of a Torah. To the right, on the bottom, the initials of the designer, "H.A." All of the above is within an inner circle. Around the rim, "Bar Mitzvah of the American Israel Numismatic Association." On the bottom rim, the dates of the anniversary, "1967-1980."



REVERSE

In the centre, the famed roaring lion of Megiddo, a devise from the period of the ancient kingdom of Jeroboam II, 787-747 B.C.E., this lion seal of Shema graced the reverse of Israel's five-lirot banknote of 1958. Above the lion is a small shield carrying the seven-branched candelabrum (Menorah) symbol of the State, with the Hebrew word "Israel" below. On the left rim, the word "Israel" in English and Arabic, and below the lion in Hebrew.



Edge: plain

Rim: A hexagonal appearance is created by the six-sided inner rims.

Designers: Obv: Howard Ahl
Rev: Nathan Karp

Mint: Adam Cool, Brigantine, N.J.

No.	Metal	Issue Year	Diam. mm.	Wt. gm.	Final Mintage
AM-20	cupronickel	1980	30	11.2	300

A.I.N.A. Greater Miami Convention, 1981

The American Israel Numismatic Association sponsored the Greater Miami Beach International Convention on January 15-18, 1981. The convention issued this medal to all those who attended the banquet on January 17th. The medal was overstruck on the reverse of a "Season's Greetings" token issued by the Israel Government Coins and Medals Corporation, Ltd., issued in 1979. (See SG-16).

OBVERSE

On the top rim, in English, "Greater Miami Beach International / Midwinter Coin Convention." In the centre, is a map of Florida, with the word "Florida" superimposed, and a "Star of David." On the center-right-side, are the initials of the designer, "N.S." Below the map, is the logo of A.I.N.A. On the bottom rim, "Deuville Hotel, Jan. 15-18, 1981."



REVERSE

In the centre, within an inner circle, a magnificent rendition of the offices of the Israel Government Coins and Medals Corporation on Ahad Ha'am Street in Jerusalem. Around the rim in English, "Greetings from Jerusalem," and in Hebrew, "And you shalt rejoice in thy Festival."



Edge: plain

Designers: Obv: Nat Sobel
Rev: Ya'akov Enyedi

Mint: Adam Cool, Brigantine, N.J.

No.	Metal	Issue Year	Diam. mm.	Wt. gm.	Final Mintage
AM-21	cupronickel	1981	30	13	246

G R E A T E R N E W Y O R K N U M I S M A T I C C O N V E N T I O N S P R I N G M E E T I N G



May 2, 3 & 4, 1990
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C L A S S I C A L N U M I S M A T I C A U C T I O N S

A N C I E N T S : May 3 - 10:00 A.M.

C H A R L E S K I R T L E Y A U C T I O N S

M e d a l s & E x o n u m i a : May 3 - 2:00 P.M.

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T O A L L R E G I S T E R E D V I S I T O R S .

P U B L I C H O U R S :

W E D N E S D A Y , M A Y 2 - 2:00 P.M. TO 8: 00 P.M.

T H U R S D A Y , M A Y 3 - 12:00 NOON TO 9: 00 P.M.

F R I D A Y , M A Y 4 - 10:00 A.M. TO 5:30 P.M.

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